

A SERMON
Preached at Yorke,
before the right Honora-
ble, *Henrie Earle of Huntington,*
Lorde President of her Maie-
ties Councell established in the
North, and other noble men, and Gentle-
men, at a general Communion there, the
23. of September in the eigh-
teenth yeare of her Ma-
iesties raignt;

By Mathewe Hutton
Deane of Yorke.

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¶ *Imprinted at Lon-*
don, for Richard Sergier,
Anno, 1579.

A SERMON

Preached at New York

before the High Honor

able House of Representatives

of the State of New York

on the 10th of January 1799

by the Rev. Mr. John Jay

of the City of New York

and of the State of New York

in the City of New York

Printed by J. M. Smith

at the City of New York

of the City of New York

and of the State of New York

in the City of New York

W. C.

**To the Reader, the
knowledge & blessings
of the trueth.**



As the zeale
& strength
of our gra-
cious soue-
raigne, the
Queene,
was verie
great to the
prayse of
God, and the blessednes of hir king-
dome, in bringing the Gospell by a
reentrie into this lande, when the
Lorde brought her, in his rich mer-
cie vnto the kingdome: So her Ma-
iesties care hath beene from time to
time great also, by the preaching of
the worde, by many good Lawes,
by the authoritie and countenance
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of her Magistrates, to further the
course and aduance the estimation
thereof, to the releeuing of the
people from that darkenesse, where-
in they walked: that comming to
the light of the trueth, they may be-
come children of the light, and in-
heritours of the life, which is in
Christe Iesus. This hath appeared
manie wayes in manie places, and
namely in her Prouince of York, at
a solemne assemblie of the honora-
ble and woorshipful of those partes:
where after a verie learned and god-
lie Sermon, fitte for that assemblie
and action, they were together par-
takers of the Lordes table, to testi-
fie to God their religion, to shewe
their obedience to her Maiesties
proceedings, and to leaue it witnes-
sed to the whole worlde, that they
embrace the Gospell, and labour, by
their example, to drawe others also
to

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to the loue of the same truth.

Touching the Sermon, For the Authors greate learning and good Spirit, it must carrie great prayse with as many as knowe him, especially with them, that knowe him best. As manie as knowe him not, may in reading it, beholde the good graces of God in him, for the worke of the Gospell, and a notable spirite plainelie and soundly confuting the chiefest groundes of the Popes religion, vpon which fandle groundes notwithstanding (though they pretend Peter to be the rocke) manie builde, not foreseeing the ruine and great fall of the house.

For, Antiquitie and Generalitie are good markes of the church, ioyned with better: alone, they may aswell iustifie sinne and error, as the Romishe Church. Those other chiefe markes it hath not, the true

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and purgyle of the woorde and Sacramentes, But as it wanteth the chiefeſt markes of the Church of Chriſte, whiche deceiue not: So it hath vndoubted ſignes of the church of Antichriſt, a doctrine preiudiciall to the offices and merites of Chriſte, a foundation that G O D hath not layed, the perſecutions of Antichriſt, the blaſphemies of Satan, the marchandises of the greate whore of Babylon, and the marke of the beaſte. O that they, which haue trafique with her, would come out of the Merchauntes falſe lighte, and might haue their eyes open, and their heartes alſo, to conſider what ſtuffe they haue for their ſoules laid in pawne to her, for paymēt of their obedience and tribute.

A: for their iuſtification by workes and not by faith onely, it doeth plainly ſhewe, they vnderſtande

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stande neither the imperfection of
their perfectest woorkes, nor the
grace of GOD, which saueth them,
that beleeue thorow faith in the me-
rites of Christe alone. Whiche
faith notwithstanding necessarily
bringeth forth good woorkes, not
meritorious causes, but manifest
notes to vs of our saluation in the
merites of Christe Iesus the Lorde
and Sauour.

In that they forbid the people to
read the scriptures; they commit too
too manifest violence, in withhol-
ding our euidece, in dispossessing vs
of our fathers last will and Testa-
ment. How shall they demaund
the legacie, that know not the gift?
How shall they keepe the conditi-
ons, that know not the couenaunt?
If they say the scriptures are hard,
they speake (to say no worse) igno-
rantly, of the will or power of God

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that either would not, or could not
speake plainely, and to the hurt of
his people, to the vnderstanding of
his children. But as the children
of this worlde, they were wise in
their generation: they kept that
backe, which might bring the king-
dome of God forward: they put the
light vnder a bushell, that it might
not shine to those that came into the
house. Darkenes did best set out
and most mainteine the workes of
darkenes. Neuerthelesse, sure it plea-
sed God for his glory, to shew mer-
cie vnto manie, causing the light to
shine out of darkenes, and bringing
this euidence into light, and the
light therof into the possessiō of the
sonnes of men. They (as many of
thē as appertaine to the holy electiō
of God) haue had eyes to see, and
hartes to consider, what it is to walk
in darkenesse, and in the shadowe of
death

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death, what it is to lye fast bound in
Babylon in milerie and yron, and
what it is to dwell in the house of
God, to beholde his beautie, and to
visite his holy temple, to serue the
Lord, and to wayte for the fulnesse
of his rich mercies in Christ Iesus
our Lorde. As for the sufficiencie
of the Scriptures, if no man maye
adde any thing, there wanteth no-
thing: If no man may take any
thing away, there is nothing too
much. Wherevppon they that haue
eyes to see and will see, may beholde
that the scriptures are all sufficient
and perfect: dangerous therefore is
the cōtrarie doctrine of Hosius, one
of the Maister Masons at the greate
building of Trent: But his doctrine
is lately and sufficiently confuted.

Whereas they denye some, the
lawful remedie against fornication,
theire deeds bewray their doctrine:

for

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for they not regarding it, died in the disease, whereof they condemned the remedie.

For the Inuocation of Saintes, and the doctrine of the newe mediators-
ship to the Mediatour, which is but one, it sheweth a greate faith and trust in those Saintes, as being more readie and willing to helpe, where they promise no helpe, then God, that dooth both promise, and keepe the couenaunt of mercie made to Abraham and his seede, euen as many of them, as seeke the face of God, and walke in newenes of life, which is the true seede of *Abraham*, and the *Israell* of God. But if Saintes can be neither so able, (if they be able at al) nor so willing to heare & helpe vs, as is the mightie & most louing God of our saluation, why doo any in a blinde nicenesse straine curtesie, to pray vnto God, which is commaun-
ded

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ded, and make no conscience to giue his honour to others, which is forbidden.

Concerning the masse, it hath been long agoe publike indited, and truly condemned of grosse Idolatrie and forgerie. Saint Paule in that great mysterie, testifieth for himself to the Corinthians, That he added nothing to the simple institution of the Lordes supper: but what he receiued, that he redeliuered, and what he receiued not, that he deliuered not at all. But they of the Masse haue deliuered in charge to be beleued and receiued, a bodie without quantitie or qualitie, a sacrifice for the quicke and deade, a woorshipping, a reseruatiō, and such like superstitions and abominations, antique (I graunt) and olde borne in respect of these times: but neither they nor their mother conceived in
respect

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respect of the Apostles time.

These pointes, that I haue but in a woorde or two noted, are plainly and learnedly handled in this Sermon: I trust in the mercie of God, to the redeeming of manie from error that heard it, or without a fee iudgement against the truth shall diligently read it. Others, that alreadie embrace the truth, and yet in opinion rather then in reason and iudgement, (of which sort I would there were not many) may heere receiue reasons out of the woordes of god, to confirme their good zeale and iudgment, to answer for themselves and their religion, when they shall either be asked a reason of their hope and faith of the brethren, or otherwise shall be assailed of the aduersarie. For, good Reader, labour and prouoke others to labour, especially those vnder thy charge, for a

benefit

bilitie

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bilitie to answere for their religi-
on: and to shew better euidence for
their inheritace in heauen, then any
man can shew vpon record for his
inheritance on the earth.

Therefore I desire thee, not so much
in these wordes, which I haue writ-
ten in loue to the matter, & the Au-
thor, as I craue it in my heart at thy
hand, to make thy fruite of this ser-
mō first preached, to kinde flames of
zeale in the hearers, to their increase
of knowledg, & a good conscience:
And nowe allowed to the print in
the same godly purpose, to nourish
& preserue the same zeale with great
increase in all the readers, especially
of those, that haue already heard it,
& may now reade the same againe:
which will be as the former and
latter raine, to make the fruite ripe,
and full in Christ Iesus. Which
fruite that thou maist reape, I leaue
thee

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thee to the worke and instruction
of Gods holy Spirit, praying thee,
when in hearing or reading these
Sermons, thou findest the rich trea-
sure of knowlege and faith, to pray
earnestly to God, that the same most
rich treasure of his worde may be
plentifully bestowed vpon all men
in all places farre and neare, to the
euerlasting glory of Gods holy
name, in gathering those, that are to
be gathered and in keeping them,
that are already gathe-
red in Christ Ie-
sus. Amen.



Jerem. 6.16.

State super vias , & videte & interrogate
de semitis antiquis , quæ sit via bona?
& ambulate in ea : & inuenietis refri-
gerium animabus vestris . Stand vp-
pon the wayes, consider, and inquire
of the olde wayes, which is good, and
walke therein : and ye shall finde rest
vnto your soules.



In the
time of the
Prophet Je-
remie , there
was greate
contention a-
monge the
preachers of
the woorde,

the true teachers of the people of God, and
the false Prophets . For thone threatened
warre , and captiuitie vnto the people , for
the great wickednesse of the land : the o-
ther said: Pax, pax, All should bee well.
Thone said ; Templum Domini , tem-
plum

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plum Domini: The Temple of the Lord,
the Temple of the Lord, & that the Lord
would neuer destroy that holy place: the o-
ther cried, that the house of God was be-
come a denne of theues: & the Lord would
surely visit that place. The one comended
the ceremonies, & rites of the law, & exhorted
the people to offer up their sacrifices, as
most sweete & pleasant to the Lord the other
said, that their incense oblations & burnt of-
ferings were to him an abomination, be-
cause they were offered without faith, the
only salt & seasoner of al our works. The one
cried the traditions of the elders, the traditions
of the fathers, the other answered, that they
worshipped God in vaine, teaching for doc-
trine the preceptes of men. In this conten-
tious time there were manie (especiallie
of the first sort, that doubted whom to
beleue, whom to mistrust, which way to a-
void, & which way to walke in. And therefore the
Prophet came. bringeth in, in this place al-
mightie God himselfe speaking to the peo-
ple & telleth them, what they should doe. Sta-
te super waies & consider, &c. Stand vpon the
waies & consider, &c. In which wordes,
he willet them not to be carelesse in things
touching their saluation, but studious pain-
full & laborious. Stand vpon the waies &

cōsider, inquire, &c. 2. He sheweth them, where to seeke the best way, not in newe wayes founde out of late, but in the waies that haue bene of old time: Aske of the old waies, &c. Thirdly he would not haue the thinke euerie old way to bee walked in, & therefore willethe the, among the old waies, to search the best, & walk therein: last of al to incorage the, to folow his counsell, he telleth the, what they shal gaine thereby: And you shall finde rest vnto your soules. The same doctrine is as needefull to vs now, as it was then to them, seing the same occasiō is among vs at this time, that was among them. For while there is great disputation euerie where in matters of religion, while the Papistes shew one way to saluation, the Protestantes an other: the papistes say, Templum Domini, templum Domini: The holy Church of Rome, the holy catholik church of Rome, the protestants replie, Facta est meretrix vrbs fidelis: & that she is now become the whore of Babilon: the papists say, The cōstitutions of the church the traditiōs of our mother the church: the Protestantes answere, that they worship god in vaine, teaching for doctrine, the precepts of mē: ther are many that haue waueriug minds, & know not what way to take:

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To them no doubt, the Counsell of the Prophet is verie good: Let them stand vpon the waies & consider, and inquire of the old wayes, which is best, & walk therein: & they shall finde rest vnto their soules.

The text containeth these two pointes, the Counsel, and the Commoditie ensuing: The Counsell is, To stande vppon the wayes, and consider, to aske of the olde wayes: which is best, & to walke therein. The fruite that will grow thereof: is, That wee shall finde rest vnto our soules. But because I can not speake of euery parcell at large, I haue chosen to increate onelie of these two pointes shewed vnto me by the text, and by the time required at my hands. First verie bziessly, that we must seeke the good waie among the olde waies, and yet not euerie olde way to be walked in: Secondlie by a bziess discourse, throught the chieft pointes of religion, I will declare, that that olde way is the best, wherein our Fathers walked by the commaundment of almightie God: and that also that is the Oldest way of all, & that corruption of Poperie is a way of later time found out. The which thing that I may do, so that the name of God may be glorified, and wee

that

that be here present edified, I shall desire you, to assist me to your hartie prayer. &c.



Tand vppon the wayes, and consider, &c. Wee would not haue vs negligent in thinges pertaining to our saluation, but vigilant, and painefull to finde out, and to know the truth. He telleth vs where to seke, among the Olde wayes. Loe, Antiquitie is one noate, or marke of Veritie. Vincentius Lirinensis saith: there bee three especiall markes or badges, to know which is true Doctrine in the Church, Antiquitie, Vniuersalitie, and Consent. And surely where these three cōcurre in the church, there is no doubt but there is the truth, there is the Good way, wherein we shold walke. But because truth dwelleth as a stranger heere on earth, and hath more enimies then friends, shee findeth not so much curtesie amongst men, to bee suffered to weare all wayes all these three badges: Therefore the same Vincentius asketh the question, what is to be doone, if error doe invade the greater part of the Church, and bee maintained with

Consent of the greater part: He answereth that in such case, we must flie to Antiquitie. He giueth an example: The wicked doctrine of Arrius had once almost infected all Christendome: Constantius the Emperour was an Arrian; Liberius Bishop of Rome an Arrian for a time, and gave his handwritting against the diuinitie of our Saviour Christ: almost all the Bishops in the world did yeelde to that blasphemie: he saith, That in this case, the former time must be considered, what was the doctrine of the Church, before Arrius began to spread his heresie, & that is the truth. For it goeth not with religion, as it doeth with the statutes of the Realme, and iudgements at common Law, where the later is thought the better: For in religion, the first and oldest is the best. The doctrine of the Church is older than anie Idolatrie or superstition of the Gentiles, the Gospel was preached in Paradise by God himselfe. The seede of the woman shall breake the Serpentes heade, The writing of Moses older than anie writing of the Gentiles, The doctrine of the Apostles, older than Poperie, or anie other

Gen. 3. 15.

ther heresie. Tertullian against Praxeas, saith, Quod peræquè aduersus omnes hæreses preiudicatum sit, id esse verum quodcunque primum id esse adulterum quodcunque posterius. This must bee taken as a rule to preiudice all heresies, that that is true whiche is firste, that counterfeit & false, which is brought in afterward. Truth it is that Basilus saith to Amphilochius *cap. 29.* Persuasiva sunt quodammodo vetera dogmata, velut in antiquitate canicie quadam reuerendum quiddam habentia. Olde religion is apt to perswade men to imbrace it, For why? The antiquitie thereof is as it were gray heares, & hoare head, that moueth men to reuerence it. Yet must we take heede, that we be not moued with the onely name of Antiquitie, that we be not deceiued with a visage, or coloured white heade and bearde. For truth manie times is accused of Noueltie and error, & much commended for the Antiquitie. When the Gospell of Christ was firste preached vnto the Gentills, it seemed newe vnto them, and they alleaged Antiquitie, for the defence of their idolatrous religion.

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Act. 17. May wee not knowe (say the Philosophers) what newe Doctrine is this, whereof thou speakest ? And in the *19. chap.* Demetrius the Silversmith, and the Towneclarke of Ephesus alledge not onely vniuersalitie, but also antiquitie for their goddesse Diana. And Lactantius in his booke *De iustitia* sayth: Deorum cultores libenter errant, & stultitiæ suæ fauent, a quibus si rationem requiras persuasionis eius, nullam possunt reddere, sed ad maiorum iudicia confugiunt, quòd illi sapientes fuerint, &c. The worshippers of false Gods are willinglie deceiued, and flatter themselves in their owne follie, of whom if you aske a reason of their conscience, they can yeelde none, but flie to their forefathers, and say, that they were wise men, and not like to bee deceiued. And Symmachus that famous Senator, but swoyne enimie to Christs religion, writeth thus, (as Prudentius saith *Lib. 2.*) Si longa ætas auctoritatem religionibus faciat, seruanda est tot sæculis fides, & sequendi sunt nobis parentes, qui foeliciter secuti sunt suos. If continuance of time giue authoritie to religion, wee must still giue credit

dit to so manie hundred yeares, since the dayes of King Numa, a thousande yeares at the least: and wee must folowe our fathers, who most happely followed their forefathers. Loe, they did not examine the waies of their fathers, whether they were good or euill, yet would they needes folow them, & thought Antiquitie a sufficient argument so to doe. I reade of one Radbodus King of the Phrisians, a Panim, that when he was perswaded to become a Christian, and was readie to bee baptized, and had one foote in the fount, he staid, and asked the Bishoppe, what was become of all his progenitours, and which Way they were gone, that were neuer christened, nor beleued in Christ: The Bishop answered, that without baptisme, and the faith of Christ, he had no warrant, but to say, that they were gone to hell: he pulling out his legge againe out of the water, Surely, sayth he, I will goe with them for companie. So a great sort had rather erre with their forefathers, then to embrace the truth, if it seeme vnto them newe. Cresconius the heretike could say to S. Augustine: Our fathers receiued this of their fathers: Truth, saith S. Augustine, Sed er-

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rantes ab errantibus: As the Jewes received of their fathers, that the bodie of Christ was stolne out of the sepulchre: but being false at the beginning, continuance of time will not make it true. Therefore if our fathers erre, wee may not follow them, neither is euerie olde way good, but that onely, wherein our fathers haue walked by the commaundement of God, as shewed vnto them by his holy woorde. Therefore the Prophet willeth vs to aske of the old waies, which is good, and walke in it, And Hierom saith: Stand vpon the wayes: that is, vpon the Prophets: they be the wayes, that will bring vs to Christ, who is the way, the truth and life, And Tertull against Marcian sayth: Constat id verius, quod prius, id prius, quod ab initio, id ab initio, quod ab Apostolis traditum. It is plaine, that that is the truest, which is first, that firste which was from the beginning, that from the beginning, which was deliuered by the Apostles. Against which way no Custome though it be neuer so old, may preuaile. Christ said that he was Truth, & did not say that he was Custome. Cyprian, Epist. ad Pompeium. Consuetudo sine veritate

veritate vetustas erroris est, Custome without truth, is nothing else but an old error. And *Lib. 2. Epist. 3.* Non debemus attendere quid aliquis ante nos faciendum putauerit, sed quid, qui ante omnes est, Christus prior fecerit. Wee must not regarde what any man, before vs, hath supposed good to be done, but what Christ did, which is before all. And this in deed is the true Antiquitie, that we must imbrace: this is the old way, wherein the Prophet exhorteth vs to walke: this is the way, which Christ by his Prophets, his Apostles & word hath taught vs, & this indeed is the oldest way. In comparison of which, the corruptiō in Poperie is new and lately inuented, as will appeare, if we doe make a brieve discourse through the principall pointes of religion now in controuersie.

And firste to beginne with our iustificati-
 on. The scripture teacheth that we are
 conceived in sinne, borne in sinne, brought
 vp and nouised in sinne, by nature the chil-
 dren of wrath, death & damnation, bond-
 men & slaves vnto Satan. The olde
 way and onely true way to be deliuered
 from death, and to bee receiued into Gods
 fauor

Iustificatiō.

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Gen. 3. 15.

Gen. 18. 18.

Isaie. 53. 5.

Isaie. 63. 3.

Joh. 3. 16.

fauour againe, is by our Lord and sauour Iesus Christ: Who alone is the seede of the Woman, that broake the Serpentes heade: Who alone is the seede of Abraham, Isaac, and Iacob: In whome all the nations of the earth are blessed: Who alone was wounded for our transgressions, and broken for our iniquities: Who hath troden the wine presse himselfe alone, and of all the people, there was none with him: Who in the fulnesse of time, came as it were out of the bosome of his father, toke vpon him our nature, was bozne of the virgin Marie without sinne, and in our nature, did not onely fulfill the Lawe of God most absolutelie: (which we should doe, and can not doe, by reason of the corruption of our flesh) but also in the same nature, did most obedientlie suffer most cruell death vppon the crosse, to that end, that if we effectuellie beleue in him, his punishment should stande in steede of our punishment, his righteousness, in lieu of our righteousness in the sight of God. This is the old and only good way for sinners, to obtaine gods fauour againe. For the Scripture teacheth it: So God loued the world, that he gaue his onely begotten

begotten sonne : that whosoever bele-
 neth in him, should not perish, but haue
 life euerlasting. Come vnto mee all ye **Mat. 11. 18.**
 that trauell, and are heauie laden, and I
 will refresh you. Wee are iustified freely **Rom. 3. 24. 25**
 by his grace, through the redemption
 that is in Christ Iesus, whom G O D
 hath set forth, to bee a reconciliation
 through faith in his blood. By grace are **Eph. 2. 8. 9.**
 ye saued through faith, and that not of
 your selues: it is the gift of God, not of
 woorkes, least anie man shoulde boaste
 himselfe. If anie man sinne wee haue an **1. Jo. 2. 1. 2.**
 aduocate with the father, Iesus Christ
 the righteous, & he is the propitiatioⁿ for
 our sinnes. By which places and such like,
 it appeareth plainly, that the efficient cau-
 ses, the fountaine and wellspring of our iu-
 stification, is the loue & mercie of almighty
 God: the matter and forme, price and
 merit, is Christes obedience, death & pas-
 sion: the finall ende is the glorie and praise
 of God, and our endlesse saluation in Chri-
 stes kingdome: the instrument or hande,
 wherewith God dooth reach vnto vs salua-
 tion from heauen in Christ Iesus, is the
 Gospell, and the preaching thereof: The
 instrument or hand, whereby we take hold
 of

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of Christe and his merites, is a true and
liuely faith in Christ our Saviour: The
fruites of the spirite woorking in vs, and
the true effectes of a iustifying faith, are
vertuous and charitable deedes. Of
which Saint Augustine saith: Sequun-
tur iustificatum, non precedunt iustifi-
candum. Good workes followe in him,
that is iustified, but goe not before in
him that is iustified. If this be the best
and oldest way, whiche ascribeth all our
saluation wholy to Christe his merites: it
followeth, that that is an erroneous and
lately founde out way of the Papistes,
which attribute some parte of our salua-
tion, to our owne worthines, to the merites
of Saintes, to the woorkes of superero-
gation, to the sufferinges of Martyrs laide
vppon in the Popes treasure house. For
though the sufferinges of Martyrs, be the
sufferinges of Christe, and in them Christ
doth suffer in his mysticall bodie: yet this
suffering is not the price of our redempti-
on, nor anie parte of it, but his death and
passion, and blood that he shed in his na-
turall bodie vppon the crosse once for all.
Saint Augustine: tract. in Iohann. 84.
Etsi fratres pro fratribus moriamur, ta-
men

men in fraternorum peccatorum remissionem nullius sanguis Martyris funditur. Albeit, one brother die for an other, yet is the blood of no Martyr shed for remission of sinnes. And in the same place : Imitari quis potuit morientem, nemo autem redimentem. In dying, some man might followe Christ, but in redeeming, no man coulde follow him. Leo also a Bishoppe of Rome, in three places affirmeth the same. *Epistola. 97. ad Leonem Augustum. Epistola. 83. to the Bishoppes of Palestine, & in the twelfth, Homilie of Christs passion* : That no Saint, by his death, did pay an other mans debt. For, that was onelie the office of Christ (as Basill saith) who alone was voide of sinne, and he alone the vnspotted Lambe of God, that taketh away the sinnes of the worlde. As for the sufferings of Martirs, they are (saith Leo) Patterns of Patience to others, but merit no righteousness. And this he sayeth, to the greate impouerishing of the treasurehouse of merites, and no small discredite to Popes pardons. Let vs therefore follow the counsel of the Prophet Jeremy, Stand upon the wayes and consider. &c. It is

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an old way shewed vnto vs by GOD him selfe, that all men ought to read and learne the Scriptures. Christ saith, This is eternal life, to know thee the only true God, and whom thou hast sent Iesus Christ: And he commandeth To search the Scriptures, for they are they, that beare witness of him. And Hierome sayeth in the Preface to the Prophete Esaias, That not to know the scriptures, is not to know Christ. And Chrysost. vppon the *Epist.* to the *Coloss.* 3. willeth Lay men to gette them the Bible into their houses, as the wholesome medicine of their soules: If not the whole Bible, yet the new testament at the least. Audite obsecro seculares omnes, comparate vobis Biblia, animæ pharmaca, &c. And he imputeth the cause of all euill, to the ignorance of the scriptures. Therefore it is a new way lately founde out, that ignorance is the mother of deuotion. Let vs therefore folowe the Counsell of the Prophete, Stand vpon the wayes and consider. &c.

It is an old way, wherein Gods children haue walked, to beleue that al things needefull to saluation, are contein'd in the worde of God. This Saint Iohn teacheth
the

the cap. 20. Many other thinges did Ie-
 sus, which are not written in this booke: The Sufficiēcy
of the Scrip-
tures
 but these are written, that you might
 beleue, that Iesus is the sonne of God,
 and that in beleueing, you might haue
 life by his name: Which wordes Cyril-
 lus expoundeth thus: Non omnia quæ
 dominus fecit, conscripta sunt, sed quæ
 scribentes, tam ad mores quàm ad dog-
 mata putarunt sufficere. All is not writ-
 ten that Christe did, but somuch as the
 writers thought sufficiēt, aswel to man-
 ners, as to doctrine. Saint Aug. de doe-
 trina Christiana, lib. 2. Cap. 9. saith, In
 his quæ aperte in scripturis posita sunt,
 inueniuntur ea omnia quæ continent fi-
 dem moresque viuendi. All thinges
 concerning faith and manners, are ma-
 nifestly set downe in the scriptures. Ba-
 silius de fidei confessione saith. Manife-
 sta est elapsio a fide, & superbix crimen,
 aut reprobare quid ex hiis quæ scripta
 sunt, aut superinducere quid ex non
 scriptis. It is a manifest sliding from
 the faith, and a great pride, either to re-
 iect any thing that is writtē in the worde
 of God, or to bring in any thing vnwrit-
 ten, For Christes sheepe heare his voyce,
 B. and

John. 10. 4.

A Sermon

John. 10. 4.

and wil not heare the voyce of an other. And in his **Parables** he saith, That if whatsoever is not of faith, is sinne, if faith come by hearing, hearing by the worde of God, whatsoever is brought in beside the worde of God, is not of faith, and therefore sinne. This olde way teacheth vs, to contente our selues with the truth of Gods worde.

But it is a by way lately found out, to clog the Church with unwritten verities, & to make the traditions & constitutions of the Romish Church, as necessarily to be beleued and receiued, as the scriptures of God. Therefore it is good for vs, in this point also, to hearken to the counsell of the Prophet **Jeremie**, To stand vppon the waies, and consider, to inquire of the olde waies, which is the best, &c. It is an old way shewed vnto vs by God him selfe, that the Ministers of Gods word may please him in the holy state of Matrimonie, instituted in Paradise by almightie God him selfe, the first Priest that coupled man and wife together in holy Wedlocke, honoured by our Saviour Christ in Cana of Galilie, not onely with his blessed presence, but also with the first miracle that he did, S. Paule saith

The marriage
of Ministers.

John. 2.

saith, Marriage is honorable among all men, and the bed vndefiled, and they that have not the gift to liue continently, are couſelled to marrie. Ignatius Scholar to Saint Iohn the Euangelist, in his Epistle to the Philadelphians, desireth of almighty God, to be receiued in the kingdom of Christ, and to sit but euen at the feete of those that were married men, and pleased God highly in that holy state: As Abraham Isaac and Iacob, and Esaias, and other Prophets of God: As Peter, and Paule, and other Apostles. Chrysostome also vpon the Epistle to Titus, saith, That matrimonic is so precious a thing, that therewith a man may be exalted to the high seate of a Bishop. Gregorius Nazianz, in monodia in Basilii vitam, saith, That S. Basils father being a married Bishop, was nothing hindred thereby from doing his office. The same Gregorius also in the funerals of his father, sayth, That he beeing a married Bishoppe, was much holpen in his office by the wisdom & diligence of his wife, Gregories mother. Sozomenus, lib. 1. cap. 11 saith, That Spyridion a godly bishop had wife and children, and yet nothing hindered by them

Heb. 13. 4.

1. Cor. 7. 9.

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in his calling, but was so holy that he wrought miracles, Theophylactus vpon the .8. chap. of Mattheue: Peters wiues mother was sicke, &c. Learne heere, that Matrimony is no hinderance to vertue: for the chiefe of the Apostles had a mother in Lawe. But the Papistes say, that the Apostles left their wiues, when they followed Christ and preached the Gospell. But Saint Paule sayth, 1. Cor. 9. That Peter and the rest of the Apostles, did carrie their wiues about with them. So dooth Clemens of Alexandria an olde wyter, scoolemaister to Origines about 1300. yeares agoe, vnderstand the place in the 3. booke. Clemens also Bishop of Rome in the senenth booke (if it be his booke, as the Papists say it is) sayth, That Peter did carrie his wife about with him, when he went about preaching. For truely if the Apostles, after their calling, shoulde haue cast of their wiues, they shoulde haue doone contrarie to the Canons, that are called canones Apostolorum (of which the Papistes make great account.) The sixth canon is this: Episcopus, aut presbiter vxorem propriam nequáquam sub obtentu religionis abiiciat, A Bishop or priest may
not

not in anie case put away his wife, vnder colour of religion. And the Councell holden at Gangra in Paphlagonia, about the yeare of our Lorde 324. dooth accurse them, that thinke a married Priest, by reason of his marriage, may not offer, and refuse to receiue, if he minister.

The generall Councell also at Nicea in the yeare 318. dooth allowe the opinion of Paphnutius: That it is Chastity for one to keepe companie with his owne wife. And the sixth general Councel *dist. 31.* decreeth, That Priestes and Deacons, shall neither at their orders taking, be compelled to vowe a single life, nor after constrained to be seperate from their wiues. And Simmachus Bishop of Rome, he saith, as Gracian reciteth *dist. 81.* Volumus vt sacerdotes prohiberi debeant, ne cum mulieribus conuersentur, excepta matre sorore, vel vxore. We will that Priestes shall not be conuersant with any woman, except she be his mother, sister, or wife. And this to be the old way, the verie glosse it selfe confesseth: Loquitur secundum antiqua tempora. Hee speaketh according to times long agoe past. In which olde way notwithstanding the

B. 3. Priestes

Priestes of the East Church haue walked
 and doe walke vntill this day. And surely
 if the Priestes of the Latine Church had
 walked in the same, albeit their worldly
 pompe had not beene so great, yet the god-
 linesse of their life had beene nothing lesse
 than it is. For true it is, that is said in the
 Councel at Basil, penned by Aeneas Syluius
 afterwarde Pope of Rome, and called Pius
 the second: *Multi saluarentur in sacerdo-*
tio coniugato, qui sterili in presbiteratu
damnantur. Manie Priestes might bee
 saued in matrimonie, which beeing vn-
 married, are condemned. The same
 Pope, (as Platina writeth) had often times
 this sentence in his mouth: *Magna ratione*
sacerdotibus ablatae sunt nuptiae, sed ma-
iori restituendae videntur. There was
 great cause to take marriage fro Priestes,
 but greater, to restore it vnto them a-
 gaine. Alonsus also the Spanish Frier
 confesseth plainly, That marriage by the
 institution of God, is no hinderance to
 Priesthoode. Wherefore if this be the
 old way shewed vnto vs by the woorde of
 God, that Matrimonie is lawful for al sorts
 of men: We may conclude with Sainte
 Paule, That to forbidde marriage is the
 doc-

doctrine of Diuels: that it is a newe way
 leading to perdition, to forbid a thing: **Heb. 13. 4.**
 that is honorable amongst all men: and to
 wincke at fornication, which is detestable
 before God: Si non caste tamen caute: To
 giue a dispensation, to keepe a Concubine,
 which can not be dispensed withall, and
 not to permit a lawfull wife, which needeth
 no dispensation. But let vs stand vpon
 the wayes and consider, inquire of the
 olde waies, which is the best. &c.

It is an old way shewed vnto vs by God **Prayer vnto**
 himself, to direct al our praiers vnto God: **God.**

All the praers in the olde Testament and
 in the newe, are wholly and onely made vn-
 to God. And so we are commaunded to
 do. **Psal. 50.** Call vpon me in the day of **Psal. 50. 15.**

trouble, and I will deliuer thee, and thou
 shalt glorifie me. Christ taught his Apo-
 stles to pray vnto God: Our father &c: **He** **Math. 6. 9.**
 willet them, To aske in his name, and it
 shalbe graunted them. **S. Paule. 1. Tim. 2.** **1. Tim. 2. 5.**

That there is one mediatur betweene
 God and vs. **1. Iohn. 2.** If any man sinne
 (saith he) we haue an aduocate with the **1. Iohn. 2. 11.**
 father Iesus Christ the righteous, and he
 is the propitiation for our finnes. As for
 praier to the Saintes departed, or to anie

Apo. 19. 10. 22
9.

gell, we haue neither example, nor com-
maundement in all the scriptures. The
Angell *Apoc. 19.* refused to bee woorship-
ped of his felowe seruaunt. Augustine de
vera religione, *cap. 55.* saith, Honoramus
Angelos charitate, non seruitute. We ho-
nour the Angelles in louing them, not
in dooing seruice vnto them. And of the
Saintes departed he saith. Honorandi
sunt Martyres propter imitationem, non
adorandi propter religionem. We must
honour the Martyrs, so that wee make
them patterns, to imitate and follow, we
may not woorship them in way of religi-
on. Chrysostome commendeth very much

Matth. 15. 22.

the woman of Canaan, for that she came
not to the Apostles for her daughter, but
directly to Christ. Vide prudentiam
mulieris, non rogat Iacobum, non obse-
crat Ioannem, non pergit ad Petrum. See
the wisdom of the woman, she dooth
not entreate Iames, she dooth not be-
seech John, she goeth not to Peter, but
directly to Christ. And in the same place,
If thou haue a suite to a man, thou askest
what he dooth, and whether he be at lei-
sure or no? And thou hearest that either
he is a sleepe, or not at leisure, and per-
aduenture

aduenture the seruant will not vouchsafe
 to giue thee an answere: But if thou go-
 est to God thou shalt need none of these
 thinges, neither minister, nor Porter, nor
 mediatour. Christ alone, both God and
 man is the onely Mediatour, both of re-
 demption and intercession. Augustine
lib. 2. cap. 8. contra Epist. Parmeniani, Pro
 quo nullus interpellat sed ipse pro om-
 nibus, hic vnus verusque mediator est.
 He that praieeth for al, and none for him,
 he is the onely and true Mediatour. Epi-
 phanius: contra Colliridianos. Ne cōme-
 das de ligno, etsi pulchrum est lignum,
 non tamen ad esum: etsi pulcherrima est
 Maria, et virgo, et honorata, non tamen
 ad adorationem nobis data, sed ipsa a-
 dorans eum, qui ex ipsa carne genitus
 est. Thou mayest not eate of the tree
 (said God to Adam) though the tree bee
 faire and pleasant to behold, yet is it not
 giuen to be eaten on: So, though the vir-
 gin Marie be most beautifull in al vertue,
 an holy virgin, and honorable, yet was
 she not giuen to be woorshipped, but she
 her selfe did woorship him, which was
 borne of her as touching the fleshe. He
 sayth further: Sit in honore Maria: pater,
 B. 5. filius

Gen. 3. 2.

adg. EPIPHANIUS
 .333.12.61
 .1.4.161.61

filius, et spiritus sanctus adoretur; Mari-
 am nemo adoret. Let the virgin Marie
 be had in honour: the father, the sonne,
 and the holy Ghost must be woorship-
 ped: as for the virgin Marie, let no man
 woorship her. All the psalmes of David:
 all the praers of the godly, throughout the
 whole scripture, are directed unto God al-
 lone. And in deede this is the olde and
 safe way, warranted by the woorde of God.
 As for the invocation of Saintes, in com-
 parison of this way, is a very newe waye
 though it be found in diuers auncient wri-
 ters. But it is a way found out of herie-
 late tyme, to turne all the psalmes of Da-
 uid into praers to the virgin Marie, and to
 turne and change Dominus into Domi-
 na, the Lord into our Ladye as Bona-
 uentura, a schooleman of great estimation
 among the Papists, hath done. As for ex-
 ample: Where David saith in the fourth
 psalme. Heare me when I call, O God
 of my righteousness, &c. Bonauentura
 sayth. Cum inuocarem exaudiuit me
 domina, et e sublimi solio tuo mei dig-
 nata es recordari. When I cried, thou
 heardest me, O our Lady, and vouchedst
 safe to remember mee from thy highe
 throne.

Bonauentura his
 psalter.
 psal. 4. 1.

throne. Where Dauid saith in the sixteenth *Psal. 16. 1.*

Psalme, Preserue me O Lord, for in thee haue I put my trust. Bonauen. saith, Preserue me, O our Lady, for in thee haue I put my trust. Where Dauid saith in the

54. *Psal.* Saue me, O god, for thy names sake, & auenge me in thy strength. Bonau. *Psal. 54. 1.*

saith, Domina in nomine tuo saluum me fac, et ab iniustitiis meis libera me. Saue me O Lady for thy names sake, & deliuer me from mine vnrighteousnes. Where

Dauid saith, in the 110. *Psalme*: The

Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies *Psal. 110. 1.*

thy foote stool. Bonauentura saith, The

Lord said vnto our Lady, O my mother,

sit on my right hand, &c. And not onely

the *Psalmes* of Dauid turneth he thus, but

also the Song of Moses, the prayer of Eze-

chias, Te Deum, Benedicimus, Benedicite,

Quicunque vult, and the whole Letanie.

And yet notwithstanding these blasphemies,

Pope Sixtus the fourth of that name,

did canonize this Franciscane frier for a

Saint, in the yeare of our Lord 1482. But

this is a new way, and a great way about,

to turne our prayers from God most mer-

cifull, most mightie, most able to helpe vs,

and

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Psal. 115. 5.

and most willing to heare our praiers, and to poure them out, not onely vnto the dead, (who whether they heare vs or no, we can not tell) but also to stockes and stones, which haue eyes and see not, eares, and heare not, mouthes and speake not, handes, and handle not, feete, and walke not.

The Lordes Supper.

But it is true that foloweth in the same psalme: They that make them, are like vnto them, and so are all they that put their trust in them. Let vs therefore stand vpon the wayes and consider, &c.

Math. 26. 26.
Mark. 14. 22.
Luke. 22. 19.
1. Cor. 11. 24.

The old way to minister the Lordes Supper, is that, which our sauour Christe did goe in himselfe, and commaunded his Apostles to walke in also, set downe in the 26. cap. of Sainte Math. the 14 of Sainte Marke, the 22. of Saint Luke, and the 11. of the 1. Cor. That Christe, in the same night that he was betrayed, toke breade, and when he had geuen thanks, hee brake it, and gaue it, saying: Take, eate, this is my bodie, whiche is giuen for you, doe this in remembraunce of me. Likewise, after Supper, he tooke the cup, and when he had giuen thanks, he gaue it them, saying: This is my blood of the new Testament, which is shed for manie, for remission

sion of sinnes, doe this, as ofte as ye shall
drinke it, in remembraunce of me: for
as ofte as ye shall eate of this bread and
drinke of this cuppe, ye shew the Lordes
death, vntill he come. The Apostles li-
ked well of this forme of ministering the
Lordes Supper, and did nothing swarue
from it. They were not curius, nor cere-
monious, but the faithfull being gathered
together, after some exhortation, they reci-
ted the wordes of the institution, and saide
the Lordes prayer, and so distribution
was made to all that was present. Platina
in the life of Sixtus the first saith. *Nuda
primum hæcerant, & omnia simpliciter
tractabantur, Petrus ubi consecrauerat,
oratione Paternoster vsus est.* Speaking
of the Lordes supper: These thinges (saith
he) were naked at the beginning, and all
was handled simplie and plainely, Peter
when he had recited the institution, saide
the Lords prayer. Loe: this was the Masse
that Saint Peter saied. That which Plati-
na speaketh of Saint Peter, the same doth
Gregoric affirme was the vsuall masse of
all the Apostles; *lib. 7.* in his Epistle to Iohn
Bishoppe of Syracusa. But afterwarde
this Simplicitey by little & little, began so to
offend

A Sermon

offende the successours of the Apostles that in continuance of time al was turned upside downe, the substance taken away, and the name losse: First, a litle of the Name: then I wil speake of the Substance it selfe. The Names vsed in the scriptures, are these: The Lordes supper, the body and bloode of Christe, the bread and the cuppe of the Lorde, the Lordes table, the participation of the body and blood of Christ. Iustinus Martyr and Irenæus call it Eucharistia, thankesgeuing. It was named also Synaxis, by reason of the assembling together of the faithfull, to receiue it. And the whole action was called Liturgia, The ministration of the Lordes supper. And about foure hundred yeares after Christe, in the Latine Church it beganne to bee called Missa: But for what cause, there are diuerse opinions. Some say that it is an Hebrew word, and deriued of Masas: for Mas signifieth Tributum, a tribute paide vnto the Prince. And this interpretation agreeth well vnto the Lordes Supper, wherein we offer vp vnto GOD the sacrifice of prayse and thankesgeuing, for the redemption of mankind, by the death and passion of our Sautour Christe, as a tribute and bounden duetie

The worde
Missa.

duetie, that we owe vnto God: But some
 had rather haue it deriued of Nasas, whiche
 is to lift vp; and Nes, in Hebrew signifieth
 a standard or banner. For this they thinke
 doeth agree very well vnto their Masse,
 wherein they lifte vp Christe (as they say)
 in forme of breade, to be worshipped of the
 people, and offer him vp to God the Father,
 for the soules in purgatorie. And they would
 faine finde their Masse in the scripture, and
 therefore alledge the. 16. Chap. of Deutro. *Dent. 18. 10.*
 Thou shalt kepe a solemne feast vnto the
 Lorde, with a voluntary lifting vp, or ob-
 lation of thy hande. The Hebrew worde
 is Missah. Loe say they, the verie name of
 our Masse, is in the olde Testament. But
 I merueile, why they are so fond, to thinke,
 that this place maketh anie thing for their
 Masse, seying that that Missah, which the
 Iewes offered vp in the feast of Pentecost,
 was not Christs bodie, (which then was vn-
 bozne) but certaine loaves of breade made
 of their newe corne, whereof some were le-
 uained, and offered vp vnto the Priestes
 vse? Or why abhorre they in their Masses,
 Leuained bread, vsed in the Iewes Missah,
 sith they will needes borrowe their masse,
 from the Missah of the Iewes? The thing
 of

of it selfe (I graunt,) is indifferent whether
 wee vse Leauened or vneleauened bread, at
 the Lordes table. But surely the Popish
 Masse shoulde come somewhat nearer to
 the Missah of the Jewes, if they woulde
 not utterly condemne leauened bread,
 nor deny the substance of bread to remaine
 after consecration. But the best opinion
 is, that Missa is a Latine word. And in
 this opinion is Polidorus Virgilius, Bea-
 tus Rhenanus, Michael Ritus, Isydorus,
 Ispalensis and Rahbanus. Michael Riti-
 us lib. 2. Of his storie of the French kings,
 sayth, Antiquitus in vano deorum super-
 stitione, peracta re diuina, conuersus ad
 plebē sacerdos aiebat λαοῖς ἀφ.β.ς. i. po-
 pulis missio, quo verbo potestatem facie-
 bat abeundi volentibus. Idem mos a
 nostris etiam seruatus est, vt libo iam li-
 bato, pronuncietur per ministrum, Ite
 missa est, ilicet, ire licet. In the time of
 the olde superstition of the Gentiles, the
 sacrifice being offered, the Priest turning
 himself vnto the people said, λαοῖς ἀφ.β.ς.
 I. Populis missio, the people may depart.
 The same custome is obserued amongst
 vs Christians, that after the sacrifice offe-
 red, the minister shall say, Ite missa est.
 That

That is to say: Goe, ye may departe. For
Missa was vled for missio: as in Tertulli.
Cyp. and Optatus often wee reade, remis-
sa peccatorum, for remissio. It appea-
reth also, that the whole action of the
Lords supper was deuided into two parts.
To the first part were admitted, not onely
the faithfull Christians, but also Nouices
and learners called Cathecumeni, as yet
vnbaptized: And not they onely, but
Iewes, Gentiles, heretikes and notorions
offenders. But when the sermon was
done, and the Epistle and Gospell read,
and certeine other prayers, and the Priest
readie to goe to the Lordes supper, then
the Deacon cried, Ite missa est. At which
woordes all departed, sauing the faithfull
communicantes. Of this we reade in the
fourth Councell holden at Carthag. Epis-
copus nullum prohibeat ingredi in Ec-
clesiam, & audire verbum Dei, siue Gen-
tilem, siue Iudæum, siue hæreticum, ante
missam Cathecumenorum. Let the Bi-
shoppe forbid no man to enter into the
church, and to heare the word of God,
whether he be Gentile, or Iewe, or here-
tike, before the Nouices bee sent away.

C

Then

A Sermon

Then after the communion was done, the Deacon cried once againe, *Ite missa est.* By which wordes he gaue them leaue to depart, which had receiued the Lordes supper. Of this wee reade in Saint Ambrose, in an Epistle to Marcellina. When the Cathecumeni were sent away, word came to me (sayth he) that the souldiars were in armure. Ego tamen in officio mansi, & missam facere coepi, Yet for all that, I continued still in the office of ministration, and beganne to doe masse. In which place, this worde *Missa* doeth signifie the latter parte of the communion, or ministration of the Lordes Supper, after the Cathecumeni were sent away. This worde *Missa*, so often soundinge in their eares, being the last worde pronounced vnto them by the Deacon, and the worde whereby they were dismissed, and the worde (whiche some, desirous to bee gone, bid long for to heare, of all other wordes,) was made so familiar vnto the people, that the whole action by them was called *Missa*. And after the learned also bled the same worde. And as the Deacon
did

did twice pronounce Ite missa est: Firſt
 when he ſent away the learners not chri-
 ſtened, then when they were diſmiſſed that
 had communicated: ſo did they deuide it
 into two maſſes. The firſt was called
 Miſſa Cathecumenorum, The maſſe
 of the learners or hearers: The other,
 Miſſa fidelium, The maſſe of the faith-
 full. This I take to bee the true in-
 terpretation and occaſion of vſinge this
 woorde Miſſa. For the interpretation,
 that Pope Innocentius maketh, is al-
 together fooliſhe. *Ipfum ſacrificium, id*
eſt, hoſtia, dicitur miſſa, quaſi tranſ-
miſſa, primum nobis a patre per ſan-
ctificationem, poſtea patri a nobis
per oblationem. The ſacrifice or hoſt,
 is called Miſſa, becauſe it is ſente ouer
 firſt from the father vnto vs, by conſe-
 cration, then from vs to the father,
 by oblation, &c. Loe, he maketh a te-
 niſe ball of Chriſtes bleſſed bodie, in
 one day to bee coſſed from heauen to
 earth, from earth to heauen aboue tenne
 thouſand times. For in euerie maſſe, it is
 ſent vp and downe, and if at one inſtanc
 ſome Prieſtes doe conſecrate, and ſome

Innocentius 3.

A Sermon

do sacrifice : at one instant it is sent vp and
downe, which is a miracle, not much mar-
ked of the Papistes themselves. But to
cease to speake of Nocentius, mee thinke
I heare a Papist say : Is the masse so
old in deede ? And did Saint Ambrose
say masse ? Yea surely, S. Ambrose saide
masse, he confesseth it himselfe, it can not
bee denied, his owne bookes are extant.
But I adde, that that masse which he said,
was not the Popishe masse worthelie ba-
nished out of England, but the old masse, &
indeed a communiō. As for the late Popish
masse, it was more hundred yeares in the
wombe of the Romishe Church, while it
was conceiued formed, fashioned and per-
fected, than is the Elephant yeares in the
dammes bellie, or man monethes in his
mothers wombe. It was not made alto-
gether, but patched vp by little and little:
Celestinus made that part, that is called
Introitus, the beginning of the masse,
about the yeare of the Lord 430. Grego-
rie the firste made manie prayers in the
masse, and appointed Kyreeleson to bee
nine times repeated, about the yeare of
our Lorde 590. Gelasius appointed
Graduale to bee soung, about the yeare
of

The Popish
Masse.

of our Lorde 500. Pelagius, the commemoration of the dead, Anno Domini 560. Eutichianus is saide to haue made the Offertorie, almost three hundred yeares after Chryste. And one Adam de sancto victore, a Monke of Paris the Sequenties, of late time. Leo the thirde decreed, that in paine of depriuation, the Priestles should not say masse, no not in the day time, without a candle: and that the altar shoulde be censed with frankensense, 800. yeares after Christ. Moreover the holy Canon (as they call it) of their masse, is not of that antiquitie, that some suppose it to be. Gregorie seemeth to say, that one Scolasticus made it. But Fasciculus temporum, and Innocentius the thirde, say that Gelasius was the principall compilar of it. So that by the testimonie of two Popes, (whose witnesses is good against themselves) there was no such Canon in the Church certeine hundred yeares, as is vsed now in the Popishe masse. Polidorus thinketh that no one Pope made it, but that a great number of Popes one succeeding an other, put to their helpinge handes, and made it suche a creature, as it nowe appeareth.

The same Innocentius the thirde is he,
 which in the yeare of our Lorde 1215.
 concluded in a Councell at Laterane, that
 by the woordes of consecration, the
 breade and wine were chaunged and tran-
 substantiat into the bodie and blood of our
 Sauour Christ. Which ground being
 suerly laide, they would not stay there,
 but builded vp still the tower of Babel.
 For his successour Honorius the thirde,
 about the yeare of our Lorde G D D,
 1218. appointed the Sacrament to bee
 lift vp ouer the Priestes head, and the
 people to fall downe and worshippe it,
 and to set vp their Idoll in the highest
 throne of maiestie. Vrbanius the fourth
 in the yeare of our Lord G D D, 1262.
 did institute that great solemne and prin-
 cipall feast, called Corpus Christi day,
 wherein the Sacrament shoulde bee car-
 ried about in processions in a monstrance
 made for that purpose, that the people
 might see it thoroughe the glasse. Hee
 graunted also, that all they that did fall
 downe and worshippe it, shoulde haue
 pardons for manie dayes. And to make
 all thinges perfect. Thomas Aquinas
 made a peculiar office of masse for Cor-
 pus

pus Christi: as Platina, and Onuphrius doe testifie. Loe, these are the Authors of the Popishe masse, and thus hath it bene patched vp by little and little. As for the masse, de quinque vulneribus, they will neither haue Christ, nor his Apostles, nor any mortall man, to bee the maker of it in earth: For the verie masse booke it selfe saith, that it came downe from heauen, and was sent to Pope Boniface lying sicke vpon his bedde, by the Archangell Raphaell with this message from G D D, that whosoever, being sicke of whatsoeuer sicknesse, should cause the said masse to bee saide for him fyue times, he should recouer his health: And if it shoulde bee saide likewise fyue times for anie soule in Purgatorie, by and by it shoulde bee deliuered from thence. This is sett forth in print in the masse booke it selfe, which was printed at Paris in the yeare of our Lorde, one thousand fyue hundred and sixteene. If any man haue the booke, let him turne to Commune sanctorum, and the two and twentieth leafe, and there he shall finde it. But since that time (which was 60. yeares agoe) the light of the Gospell

hath so shined in the worlde: and so discou-
 red the darcke cloudes of Poperie, that in
 the later printes, for verie shame of the
 worlde, they haue left it out. Shall wee
 thinke that either Christ, or his Apostles,
 or Saint Ambrose, or anie auncient fa-
 ther, did euer say anie of these masses,
 which either were clouted by by so manie
 Popes, so manie yeares after Christ, or
 sodenlie at once inuented to mainteine and
 increase superstition and idolatrie? Is it
 not good counsell, that the Prophet Iere-
 mie giueth vs in this place, To stand vp-
 pon the wayes, and consider, to aske of
 the olde wayes, whiche is best, and to
 walke therein, that wee may finde rest
 vnto our soules? That which Christ did,
 and commaunded his Apostles to doe, that
 are wee sure is good. But the chiefeest
 pointes of the Popish masse (as transub-
 stantiation, the deniall of one part of the
 Sacrament to the lay people, sacrifice
 propitiatorie for the quicke and the deade,
 and priuat masse) these thinges were not
 once dreamed vppon, in the primitive
 church. Is it like that the Apostles at the
 last supper, when our sauiour Christ sitting
 with them, toke breade, and after giuing of
 thankes

Math. 26. 26.

thankes gaue them, saying: Take, eate,
 this is my bodie, which is giuen for you,
 did once imagine of transubstantiation: **Transubstan-**
 They had bene brought vp in the Lawe of **tiation.**
 God from their infancie, which was open-
 ly reade in their synagogues euerie Sab-
 bath day. They knew (no doubt) the vsu-
 all phrase of the scripture, which giueth to
 the Sacrament the name of the thinge;
 whereof it is a Sacrament. Circumcision
 was a Sacrament of the couenant, that
 God made with Abraham, Isaac, and Ia-
 cob, and is called the Couenant, *Gen. 17.* **Gen. 17. 13.**
 The Passhall lambe, a Sacrament of the
 passing ouer of the Angell, and is called
 the Passouer. *Exod. 12.* The Rocke which **Exod. 12. 11.**
 did yeeld abundaunce of water to the chil-
 dren of Israell in the wilbernesse, *Exo. 17.*
 was a Sacrament of Christe the true **Exod. 17. 6.**
 Rocke, and is called Christe. *1. Cor. 10.* **1 Cor. 10. 4.**
 Baptisme is the Sacrament of our se-
 conde birth: and is called, The Lauer of
 regeneration: *Titus. 3.* Saint Cyprian
 de vnctione chrismatis sayth: Signifi-
 cantia & significata eisdem vocabulis
 censentur. The thinges that signifie,
 and the thinges that are signified, ar
 called both by one name, Saint Au-

gustine, *Lib. 18. De ciuitate Dei*, sheweth
 a reason, Omnia significantia videntur
 sustinere personas earum rerum, quas
 significant: Things that signifie, doe
 seeme as it were, to susteine & represent
 the person of those things, whereof
 they are signes. And *Epist. 23. to Bonifa-*
cius he saith. Nisi sacramenta similitu-
 dinem quandam haberent earum re-
 rum quarum sunt Sacramenta, omnino
 Sacramenta non essent. Ex hac autem si-
 militudine, plerumque etiam ipsarum re-
 rum nomina accipiunt: sicut ergo secun-
 dum quendam modum Sacramentum
 corporis Christi, corpus Christi est, Sa-
 cramentum sanguinis Christi, sanguis
 Christi est: ita Sacramentum fidei fides
 est. If Sacramentes had not a likenesse
 vnto the thinges, whereof they are Sa-
 cramentes, they were no Sacramentes at
 all. This likenesse is the cause that they
 haue the names of the thinges; them-
 selues: Therefore, as after a certein sorte,
 the Sacrament of Christes bodie is his
 bodie, the Sacrament of his bloode, is
 his bloode: so Baptisme the Sacrament
 of faith, is faith. Bonifacius did aske this
 question of Augustine, When an infant
 cometh

cometh to baptisme, they that bringe him, are demaunded, whether the child beleueth or no? and the answere is made, that the childe beleueth: How is this true, seing the child hath no vnderstanding? He answereth, that the childe doeth beleene, because it doeth receiue baptisme the Sacrament of faith, whiche is called faith or beleefe: as the Sacrament of Christes bodie, is called his bodie, &c. Contra Adimantum *Cap. 12*. he sayth: Non dubitauit Dominus dicere: hoc est corpus meum, cum signum daret corporis sui. Christe did not doubt to say: this is my bodie, when he gaue a signe of his bodie. And Tertullian, *lib. 4* contra Marcionem. Christus acceptum panem, & distributum discipulis suis, corpus suum illum fecit, hoc est corpus meum dicendo, id est, figura corporis mei. Christ took bread, and when he had distributed it vnto his disciples, he made it his bodie, saying: this is my bodie, that is to say: this is a figure of my bodie. Theodoretus *dialog. 1*. saith, That the Scripture vseth to giue the name of the thinge to

the

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Ioh. 6. 51.

Iere. 11. 19.

the Sacrament, and the name of the Sacrament vnto the thinge. Christes naturall bodie is called breade, and his naturall bloud is called wine: And contrariwise, verie bread and verie wine, is called his bodie and his bloude. His bodie is called bread, when he saith: *Panis quem ego dabo, caro mea est.* The breade that I will giue, is my fleshe. And Tertul. against the Jewes, Lactantius also *Lib. 4.* and Hyerome vppon the *11. Chap.* of Ieremie, to the same effect doe vnderstande these woordes: *Mittamus lignum in panem eius.* Let vs put wood into his breade: which indeed are the wordes of the Jewes, that conspire against the Prophet Ieremie, and take counsell to mingle poysonfull wood into his meate, to destroy him. But because the conspiracies against Gods Prophetes, were figures of that wicked conspiracie of the Jewes against our Sauioꝝ Christ, these fathers whom I haue rehearsed, applie that sentence vnto Christe: Against whom, when the Jewes did crie, Crucifige, crucifige, Crucifie him, crucifie him, in effect they saide: *Mittamus lignum in panem eius.* Let vs put wood into his bread, or
fasten

fasten his bodie vnto the crosse. Loe, say they, his naturall bodie in this place is called breade. Theodoretus likewise, to proue that his naturall bloude is called wine, doeth alledge the woords of Iacob, *Gene. 49*. Who speaking of Christ, that *Gen. 49. 11.* was to bee borne of the tribe of Iuda, saith, Lauabit in vino stolam suam, & in sanguine vnae vestimentum suum. He shall wash his garment in wine, and his mantell in the bloodde of the grape. This prophesie, sayth Theodoretus was fulfilled, when our sauiour Christ the true vine, did sheade for vs his most precious bloude vppon the crosse, which bloude issuing and descending abundantly out of his precious woundes his handes and side, did washe his bodie, whiche was as it were the mantell and vesture of his godheade, Neither ought it (saith he) seeme straunge vnto vs, that his bloude shoulde bee called wine, because Christe sayth of himselfe: *Joh. 15. 1.* Ego sum vitis vera. I am the true vine. Nowe it is certeine, that the iuce of the vine tree, and as it were the bloodde of the grape, is wine.

And

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And as the naturall bodie of Christ is called breade, and the naturall bloode of Christe is called wine: so verie breade indeede, is called his bodie, and verie wine indeed is called his bloode. For so Theodoretus concludeth in these wordes. Qui quod natura corpus est, triticum & panem appellauit, & vitem rursus seipsum nominauit, is symbola & signa quæ videntur appellatione corporis & sanguinis honorauit, non naturam quidem mutans, sed naturæ gratiam adiiciens. He that called his naturall bodie wheate, *Iohn. 12.* and breade, *Iohn. 6.* and himselfe a vine, *Iohn. 15.* he gaue this honour to the signes, and symbols which are seene, that he called them, by the name of his bodie, and bloode, not chaunging the nature, but adding grace vnto nature. But why did Christ chaunge the names of bread and wine, and called them his bodie and blood? He answereth, That he chaunged the names, for that he would haue them that are partakers of these heavenly misteries, not to consider the thinges that are seene, but to haue their mindes fixed vppon the thinges, whose

Iohn. 12. 24.

Iohn. 6. 48.

Iohn. 15. 1.

whose names they beare, and to beleue that chaunge, which is by grace. And *Dialog. 2.* he sayth: *Signa mystica post sanctificationē non recedunt sua natura, manent enim in priori substantia, figura, & forma, &c.* The mysticall signes doe not depart after consecration out of their nature, for they continue in the same substance, figure, and forme, &c. Gelasius also a Bishoppe of Rome writing against Eutyches, sayth: *Certa Sacramenta quæ sumimus corporis & sanguinis Christi, diuina res est, vnde & per eadem diuinæ efficimur consortes naturæ: & tamen esse non desinit substantia panis & vini.* The Sacramentes whiche wee receiue of the bodie and bloode of Christ is an holy thing, and therefore by the same are we made partakers of the diuine nature, and yet there ceaseth not to be in the Sacramēt bread & wine. This no doubt, was catholike doctrine in the dayes of these fathers, this was thold way, that our Sauour taught them: But the Papistes haue found a new way, that the wordes of consecration being pronounced, the bread & wine are transubstantiat into the reall bodie and blood of Christ.

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Three kindes
of power.

yea into Christe himselſe, yea into God him ſelſe, per concomitantiam. For ſo we reade in the Legend of Saintes, added vnto Lombardica hiſtoria. There are in God three kindes of power, magna, maior, maxima. As for example. The great power of God appeared, when he made one thing of an other, as man of the earth, and woman of the ribbe of man: But the greater power of God appeared, when he made heauen and earth of nothing. But this is the greateſt power of all, that one creature, of an other creature, ſhould make the creature: And this power is giuen neither to Angell nor Archangell, but to the holy Prieſtes. What is blaſphemie, if this be not blaſphemie? Surely I cannot tell. God that made all thinges, is not made himſelſe, neither can he make himſelſe, for if he could be made, he were not God. And ſhall a ſinfull miſerable Popiſh Prieſt, in a corner take vppon him to make the maker of all? Let vs therefore giue eare vnto the Prophets counſell. Let vs ſtand vppon the wayes and conſider, inquire of the olde wayes, which is beſt, and walke therein, and we ſhall finde reſt
vnto

them, that the people did receiue the Lords supper in both kindes: And so they doo in the Greeke Church vnto this day. Gabriel Biel, a schoole Doctoꝝ confesseth, that this institution continued in the church a greate while, neither can he tell, when one kinde beganne to be vsed first, noꝝ how it came in. And Alphonsus confesseth also, that although he had bestowed greate paine to know, how and when the people began first to receiue in one kinde, yet coulde he not finde it out. And surelie, it was neuer taken to be heresie, to keepe Chzistes holy institution, before the Councel at Constantia in the yeare of our Lord 1417. Let vs therefore stand vpon the wayes, and consider, aske of the olde wayes. &c.

Thirdlie, Chzist in his last supper did **Sacrifice** not sacrifice for the quicke and the dead, for the sinnes of the whole world, for that did he once for all, vppon the altare of the Crosse. Which oblation beeing most perfect, neither can noꝝ needeth to be repeated. For repetition is an argument of imperfection *Heb. 10.* Moreover whereas there are foure thinges to be considered in Sacrifices (as *Heb. 10. 3.* Saint Augustine saith) Quis? Quid? Cui?

D. 2.

pro

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pro Quibus? Who dooth offer? What dooth he offer? To whom? And for whom? Who dooth offer? A Priest: What dooth hee offer? A sacrifice: To whom dooth he offer? vnto God, to whom onely sacrifice is due: For whom dooth he offer? for men that are sinners. In all others these foure thinges are distinct one from an other: First the Priest: Secondly the Sacrifice: Thirdly almighty God, to whom, and fourthly sinful men, for whom sacrifice was offered. But in Christ only these foure did concur in one: Christ was the Priest, Christ was the sacrifice, Christ was all one as touching his diuine nature with the father, to whom he was offered, and as touching his humane nature (sinne onely excepted) all one with vs, for whom he offered him selfe. And with this one oblation, hath he made perfect for euer, those that are sanctified, as saith Saint Paule to the *Heb. 10*. For the continuall memorie of which sacrifice, he did institute the holy sacrament of his blessed bodie, and blood, to continue in the Church vntill his second comming, for our full redemption: Doo this (saith he) in remem-

Heb. 10. 1. and
10.

membraunce of me: And as oft as ye shall eate of this breade, and drinke of this cuppe, ye shewe the Lordes death vntill his comming. It is true, that the olde fathers with one consent call it a sacrifice: But they expounde themselves not to meane of a real offering, of a reall bodie, really present: But of a Sacrament of that real oblatiō, which he made once for all vppon the Crosse. For as it is called the body and blood of Christ, both in the Scriptures, and in the auncient writers, because it is a holy sacrament of Christs body and blood: so is it termed of the olde writers, a Sacrifice, and the selfe same sacrifice, that Christ did once offer vppon the Crosse, because it is a Sacrament of that oblation, to put vs in a thankfull remembrance thereof. Chrysostome and Saint Ambrose doo say, That wee offer vppe Christ daily: But we doo it in remembrance of his death, and worke a memorie of that sacrifice. He was offered vppe once: But this sacrifice is, as it were, a copie drawen out of the first originall, to put his death and passion alwaies in our remembrance. Augustine also in the 20.

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booke against Faustus sayeth, That the Iewes before Christes comming, in offering vp the sacrifices appointed in the law, did promise and prophesie of Christes oblation vppon the crosse. Christe when hee died, did perfourme it in deede: and we Christians, now after his ascention into heauen, doe celebrate the memorie thereof in the Lordes Supper. But the Papistes are not content with this: But they say, they haue him really present, and holde him vp, in their handes, in the same quantitie, that he was vppon the Crosse, though not after the manner of quantitie, and reallie offer him vp to the father.

They that thus bragge of Christes captiuitie, would hold him captiue:

Brulifer saith, Quem totus mundus capere non potest, noster captiuus est: non ergo, dimittamus priusquam quod petimus obtineamus. Whom the whole worlde cannot conteine, is now our captiue: therefore let vs not let him goe, vntill he haue graunted our request. This and such like blasphemies, wherein they giue to creatures the honour due to GOD, they call Spirituall daliance. But it is indeede more than daliance: for it is plaine Spirituall fornication. Therefore let vs followe the

the Prophets Counsel. Stand vppon the waies and cōsider, aske of the old waies, which is best. &c.

Last of all, Chziste did not institute a Communion. priuate Masse, but a Communion: he wil- led all that was p̄sent to take and eate: he commaunded them all to drinke. In the Church of Corinthus and in all Churches many hundred yeares after Chziste, it was the action of the whole Church, wherein many eating of one breade, shoulde bee made one mysticall bodie. It appeareth by Iustinus Martyr, in his Apologie to the Emperour Antonius for the Chzisti- ans, Cyprian, Ambrose, and the Liturgies that goe abroade in the name of Iames, of Basil of Chrysostome, and the oldest wri- ters, that when the Lordes Supper was ministred, there was some parcell of scrip- ture read, a Sermon made vnto the people, a collection for the poore: and all that was p̄sent did communicate. Chrysostome saith, Qui mysteriorum particeps non est, improbus et impudens adstat. Hee is an impudent looker on, that beeyng present, doeth not communicate. This was Catholike religion in those dayes:

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But now in Poperie, without preaching, without teaching, without sense and understanding, in a tongue that the Priest himselfe understandeth not, in a corner without Communicantes, one eateth and drinketh all. Howe muche therefore are we bound, to geue God most hartly thanks, that hath mooued the Queenes Maiestie, her Councel, the Cleargie, Nobilitie, and Commons of this Realme, that they, geuing good eare vnto the Prophet Ieremies Counsell in this place, haue stood vpon the Wayes, & considered, haue asked of the olde wayes, which is the best, and haue restored vnto vs, the olde, auncient, Catholike, and Apostolike religion, as well in other princypal pointes of doctrine, as in the Lordes Supper, and haue deliuered vnto vs, not an halfe or mangled Supper, but the whole Supper, not a superstitious and idolatrous ceremonie, to transubstantiate the holy signes into Christs naturall bodie and blood, but an holy Sacrament instituted by Christe, wherein we feede on Christe, we eate his bodie, we drinke his blood sacramentally, spiri-
tually, effectually, and sufficiently, to the spiritu-

spirituall nourishing both of our bodies
and soules to eternall life: Not a propiti-
atorie sacrifice for the quicke and the dead,
(that greate grounde of Popishe Purga-
torie) but a liuely memorie and represen-
tation of Chyistes death, untill his com-
ming. God for his Chyistes sake make
vs thankfull, continue his Truth and ve-
ritie amongst vs, and graunt, that as shee
cannot bee spoyled of this marke of Anti-
quitie, so it woulde please him euen for his
Chyistes sake, that shee may finde suche
fauour among men in earth, that shee may
weare openly the other two badges, I
meane Consent and Vniuersalitie. God
blesse the Queenes maiestie, Queene Eli-
zabeth, with many and prosperous yeares,
conuerie or confounde all her enimies, and
giue all vs grace, that bee here gathered
together for this holy purpose, that wee,
bearing a feruent loue, towarde almighty
G D D, a dutifull obedience towarde
her Maiestie, and her Lawes, and vnfeig-
ned charitie one towarde an other, come
not to this holy table, for fashion sake to
please the worlde, but of verie good zeale
to God and his worde: That we receiuing

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these heavenly mysteries to our endlesse comfort, may dwell in Christ, and Christ in vs, may be one with Christ, and Christ with vs, may be made members of his mystical bodie in this life, & in the life to come partakers of his celestiaall kingdome: Unto the which he bring vs, that most dearely bought vs, Iesus Christ the righteous: To whom with the Father and the holy Ghoste, three persons & one true and euertling

God, be all honour praise dominion and power for ever and ever.

Amen

(*)



¶ *Imprinted at London at*
the three Cranes in the Vine-
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